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Message from The Sadar Ansarullah

Dear Ansar,

I am very pleased that, by the Grace of Allah, "Ansaruddin" is beginning its printing again after an interval of a few months. Now that many of the earlier difficulties have been resolved, it is hoped that its publication will continue uninterrupted in the future.

The society that we live in has much good to offer but there are many challenges as well. Magazines like "Ansaruddin" remind us of the values we hold as Muslims and can help in safeguarding us from the temptations that exist in society at large as well as in consolidating these teachings within us. It is important that its publication continues and is promoted throughout the country. For this the Editorial Board is always in need of articles and material suitable for inclusion. If you can contribute in any way, please do not hesitate to get in touch with the editors and offer them your services.

One of the responsibilities that Hudhur has been continually drawing our attention to is the regular offering of Salat. As Muslims, the importance of Salat is not something we should require reminding about. However, if we consider our performance as a whole in this area, it appears that the reality is quite different. In surveys conducted by our Qaid Tarbiyyat, reports consistently show how far we have to travel in order to attain full measure in just the performance of Salat. Over a quarter of Ansar and/or their dependents do not offer their five daily prayers on a regular basis. It was this feature that caused alarm and was alluded to by Hadhrat Khalifa-tul-Masih in his address to the Ansar at the 2009 Ijtema.

It is imperative that this situation is addressed and improved. Our first duty is to lead by example. As elders and, in many cases, heads of our families, it is to us that many look to, to follow and emulate. If we are poor in our prayers and slow in attending the mosques for this purpose, then this is bound to affect those that we care for. Our conduct therefore does not just have a bearing on us but carries with it an influence on others as well.

Salat, let us not forget, is the first activity, which according to Hadith we shall be asked to account for on the Day of Judgement – a day that is bound to come, just as day follows night and death follows life. It is a day where the Holy Qur'an says *'the father will not be of any avail to his son, nor will the son at all be of any avail to his father'* (31:34). If we are to be of benefit to our progeny on that day, then the effort has to be made now and in this life, for ourselves and for them, so that neither of us finds ourselves in a state of loss - when it is too late - on that fateful day.

We make so much effort in developing our careers, being punctual, making a good impression, meeting deadlines and staying up late at night in the hope of making a difference that will help us secure a promotion or a rise in salary, but the real objective of life, that of worship and the remembrance of our Lord through prayer, and our preparation for the Hereafter, receives – in some cases – scant attention. This serves to put both ourselves and our progeny at a severe disadvantage. It is a reality that needs to be recognised if we are to register an improvement in our prayers.

The Promised Messiah (peace be upon him) has said:

'Salat is an instrument for the delivery from sin. It is a quality of the Salat that it makes a person secure against sin and vice. So seek a Salat of that type and try to make your Salat such. Salat is the soul of bounties. The grace of God Almighty is received through the Salat. Then observe it duly so that you might become heirs to the bounties of God Almighty.' (Malfuzat, vol. V, p126)

Thus in the environment that we live in, where the good upbringing of children is particularly challenging, the regular offering of Salat is essential. As Hudhur very aptly put it, when he wrote that without Salat *'there can be no guarantee for the spiritual lives of our future generations'.* When we work so hard in preserving a material future for our dependents and try to furnish them with the best education, and to clothe them in the best manner, we should also spare the same kind of effort when it comes to spiritual matters, especially those that will have such a decided impact in the Hereafter. Through example and understanding we should resolve to make a substantial improvement in the offering of Salat regularly among ourselves and among our dependents.

We are indeed very fortunate in this country to be basking under the benevolent presence of the Khalifatul Masih. To have Hudhur in our midst and to be able to meet him and see him on a regular basis is a great blessing. But we can only give such a close and treasured proximity real meaning if we are also mindful enough to listen to him and comply with his wishes. Hudhur has been drawing our attention to this important duty of Salat repeatedly. It is vital that we take heed and make our good fortune of being close to him count. May Allah help us do this, Ameen.

Wassalam

Waleed Ahmad
Sadar Majlis

Magazine of Majlis Ansarullah UK

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ANSARULLAH PLEDGE

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad ﷺ is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

Content

Editorial 2
Dars-ul-Qur'an 3
Dars-ul-Hadith 4
Writings of the Promised Messiah 5
Instructions of Hadhrat Khalifatul Masih IV 6
Restoring World Peace 8
Summary of the book 12
Revelation, Rationality, Knowledge & Truth
Knowledge & Learning 18
Ijtema Report 21
Ijtema Report - Address presented to Hudhur ...23

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Editorial

Gambling - A Social and Moral Evil

The gambling business is spreading in Europe but is particularly being widely spread in UK. In the past, gambling was restricted to particular places and only a few were licensed to run such a business. Lately, however, this business is being encouraged under the auspices of the Ministry of Culture. The Culture Secretary has been endeavouring over the last few years to establish large casinos on the pattern of America and some other European countries, so that people could gamble on a vast scale. People who were aware of the evil consequences of gambling tried to resist such a move and apparently due to their pressure, permission was not given to build large casinos. But not for long.

Initially, only a few companies were given gambling licenses, and allowed to install slot machines at recreational places. This did not result in loss of large sums of money. About twenty years ago lottery tickets were introduced, leading up to the launch of the National Lottery by the government. This is a multi-billion pounds business with punters being lured by the promise of becoming instant millionaires. Now this vice has been extended to the Internet, so that anyone anywhere can easily gamble to his heart's content.

It is surprising that very few people realise that some politicians are determined to destroy morals in the name of culture. First of all, restrictions on drinking were lifted off and then illicit drugs like cannabis were declassified; now gambling has been made easily accessible to everybody, even in the privacy of their own homes. Sagacious people and those linked with law and order and the establishment of peace raised their concerns but their voice had no impact in the high ministerial chambers.

Addiction to gambling is on the increase and so are the serious consequences. An estimated 50 million people worldwide visit online gambling sites and they are predominantly young people. It is feared that as a consequence, this will become a planet of gamblers. Online gambling is a demon which has been released from the bottle and would be extremely difficult to put back in.

From an economics point of view, gambling is a vain pursuit. Wealth changes hands without providing any benefit to the nation. In the world of commerce and trade, the exchange of value provides benefit to the nation on the whole. In gambling on the other hand, the nation does not gain any benefit except for those who run the business. They are rarely seen going bust. The majority of the participants in gambling suffer at the expense of only a few, the rest face devastating consequences. Even if a gambler wins, he does so at the expense of hundreds of thousands of people who suffer utterly.

Gambling has devastating effects on common wisdom, morals and modesty, as gamblers do not hesitate to put things at stake which an ordinary person would never do. Even if a gambler wins, his instinct is to gamble away the winnings, without hesitating to waste it and neglecting to keep it safe. Not only do they lose money, they destroy their physical and psychological health, often accompanied by other vices, for example, indulging in consuming alcohol and smoking cigarettes. Interpersonal relations suffer horrible consequences. Depression is quite common among gamblers and about 20% of them commit suicide.

For these reasons, the Holy Qur'an advises people to avoid such evils. Allah says in Surah Al-Ma'idah:

"O ye who believe! wine and the game of hazard and idols and divining arrows are only an abomination of Satan's handiwork. So shun each one of them that you may prosper.atan desires only to create enmity and hatred among you by means of wine and the game of hazard, and to keep you back from the remembrance of Allah and from Prayer. But will you keep back?" (5:91-92).

... continued on page 5

Dars ul Qur'an

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ

أَعْقَـٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّـٰكِرِينَ

And Muhammad is only a Messenger. Verily all Messengers have passed away before him. If then he die or slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allah at all. Allah will certainly reward the grateful. (AL IMRAN: 145)

As mentioned in some verses in Al Imran that false report was spread at Uhud that the Holy Prophet was killed. The verse refers to this incident and purports to say that although the report about the death of the Prophet was untrue, yet even if it had been true, that should not have made the Faithful waver in their faith. Mohammad was only a Prophet; and as other Prophets before him had died, so would be. But the God of Islam ever lives.

It is also on record that when, seven years later, the Holy Prophet died, 'Umar stood up in the Mosque at Medina with a drawn sword in his hand, and said, " Whoever will say that the Prophet of God is dead, I will cut off his head. He is not dead, but has gone to his Lord (i.e. he has ascended to heaven) even as Moses had gone to his Lord, and he would come back and punish the hypocrites." At this stage, Abu Bakr, who happened to be away at the time of the Prophet's death, hurriedly came back, went straight into the Prophet's chamber and, seeing that he was really dead, kissed his forehead, saying, "Sweet art thou in death as thou were in life, and surely God will not bring on thee two deaths." Then he came out, strong and firm,, asked 'Umar to sit down and, addressing the Companions, who were gathered in the Mosque, recited to them this very verse i.e. *Muhammad is only a Messenger ; verily all Messengers have passed away before him; if then he die or be slain, will you turn back on your heel?* meaning, that in the circumstances it was no wonder that the Holy Prophet also had passed away. Hearing this timely recital, 'Umar, and all others, were convinced of the death of the Holy Prophet and were overpowered with grief. Thus the verse incidentally proves that the Prophets that lived before the Holy Prophet had all died; for if any of them had been alive, the verse could not have been quoted as proof of the Holy Prophet's death.

The verse also negates the idea that any Prophet has risen to heaven; for it was used to falsify 'Umar's contention to the effect that the Holy Prophet was not dead but had risen to heaven. The verse thus proves, without a shadow of doubt, that Jesus too, who was one of the Prophets that had appeared before the Holy Prophet, is not physically alive in the heavens, as some present-day Muslims, following the Christian belief, erroneously think. He is certainly dead, as proved by this verse and the consensus of the Companions' opinion on the occasion of the death of the Holy Prophet.

In fact, religion does not depend on any personality. It belongs to God alone. That is why the Quran says that if the Holy Prophet dies or is killed, it will be no ground for Muslims to turn away from Islam ; for the Prophet is only a Messenger and the religion is God's. Elsewhere, however, the Quran clearly says: *And Allah will protect thee from men (5:68)*. These two verses are not at variance with each other. What the Quran intends to emphasize in the present verse is the fundamental truth of Islamic teachings. Muslims had seen how pure and true these teachings were. Their truth was evident and they could not have become false even if the Holy Prophet had been slain. For instance, the fundamental teaching of Islam is the Unity of God. Now, this truth could not become an untruth if the Prophet were killed. But apart from this announcement in principle, the Prophet could not be killed, for God had definitely promised to protect him.

It should also be remembered that immunity from being murdered is not given in the Quran as a criterion of a Prophet's truth. People are required to accept a Prophet in his lifetime, and therefore they must have

... conti nued on page 7

Dars-ul Hadith

On Remembering Allah in Company

Hadhrat Abu Hurairah relates that the Holy Prophet said: Allah has angels who patrol the streets looking for people who occupy themselves with the remembrance of Allah, and when they find a company so occupied they call to one another: Come to your duty; and they cover them with their wings up to the sky. Then their Lord inquires from them (and He Himself knows best): What are My servants saying? They report: They proclaim Thy Holiness and Greatness, and praise Thee and glorify Thee. He inquires: Have they seen Me? They answer: No, they have not seen Thee. He inquires: What if they saw Me? They answer: If they saw Thee they would be more diligent in Thy worship and Thy glorification and in proclaiming Thy Holiness. Then He inquires: What do they ask of Me. They answer: They ask of Thee Paradise. He inquires: Have they seen it? They answer: No Lord, they have not seen it. He inquires: What it they saw it? They answer: If they saw it they would desire it more and seek it more and yearn more for it. He inquires: From what do they seek protection? They answer: They seek protection from the Fire. Then He inquires: Have they seen it? They answer: No, they have not seen it. He inquires: What if they saw it? They answer: If they saw it they would run from it more and would fear it more. Then He says: I call upon you to witness that I forgive them. One of the angels then says: Among them is So and So. He is not one of them. He came to them for some purpose of his own. Allah says: They are a company whose associate shall not be frustrated (Bokhari and Muslim).

Muslim's version is: Allah has angels who travel constantly looking for companies who foregather for the remembrance of Allah. When they find one so occupied they sit down with them and cover one another with their wings so that the space between them and the sky is filled. When the company disperses the angels get up and ascend to heaven. Allah, the Lord of honour and glory, asks them (and He Himself knows best): Whence do you come? They answer: We come from some of Thy servants in the earth who proclaim Thy Holiness and Greatness and Unity and praise Thee and supplicate Thee. He inquires: What do they ask of Me? They answer: They ask of Thee Thy Paradise. He inquires: Have they seen My Paradise? They answer: No, Lord. Then He inquires: What if they were to see My Paradise? They say: They also seek Thy protection. He inquires: From what do they seek My protection? They answer: From Thy Fire, Lord. He inquires: Have they seen my Fire? They say: No. He inquires: What if they were to see My Fire? They add: And they ask Thy forgiveness. Then He says: I have forgiven them, and bestowed upon them what they ask for and have granted them My protection against that from which they seek protection. They say: Lord, there is among them one, So and So, a sinful creature who only passed by and sat down among them. He says: Him also have I forgiven. They are a company whose associate shall not be frustrated.

Abu Sa'id Khudri relates that Mu'awiah came into the mosque and saw a company seated therein. He asked them: What causes you to be seated here? They answered: We are gathered for the remembrance of Allah. He inquired: Do you call Allah to witness that that is your only purpose? They answered: That is so. He told them: I did not put you on oath out of any suspicion. No one situated like me vis-a-vis the Holy Prophet has narrated so little about him. The Holy Prophet on one occasion came upon a company of his companions and inquired: What has brought you together? They answered: We are seated together remembering Allah and praising Him for having guided us to Islam and having conferred this favour upon us. He inquired: Do you call Allah to witness that that is your only purpose? They answered: Allah is our witness that that is our only purpose. He said: I did not put you on oath out of any suspicion, but Gabriel came to me and told me that Allah takes pride in you among the angels. (Muslim).

Writings of the Promised Messiah



"In Brahin-e-Ahmadiyyah, God Almighty has named me Isa, and has told me that He and His Messenger (saw) had prophesied my advent. But as a body of Muslims was firmly of the faith and I too believed that Jesus would descend from heaven, I was not inclined to construe God's revelation literally but interpreted it differently and continued in the belief which I shared with the common Muslims and even set it forth in Brahin-e-Ahmadiyyah. Thereafter, Divine revelations descended upon me like torrential rain, affirming that I am the Promised Messiah who was to come. At the same time hundreds of signs appeared, and both heaven and earth rose to affirm my truthfulness. The bright signs of God compelled me to believe that I am the Messiah that was to come in the latter days. This was despite the fact that my earlier belief was that which I had set down in Brahin-e-Ahmadiyyah. Not relying entirely upon the revelation that was vouchsafed to me, I sought adjudication from the Holy Qur'an and I was convinced by several conclusive verses that Jesus son of Mary(as) had indeed died, and that the last Khalifah would appear from among the Muslims under the title of the Promised Messiah. As there is no darkness left after the dawn of day, in the same way hundreds of signs, heavenly testimonies, several conclusive verses of the Holy Qur'an, and a number of clear and categorical Ahadith compelled me to believe that I am the Promised Messiah. I had no desire for such a thing and it was enough for me that God should be pleased with me. I led a life of seclusion and no one was aware of my existence, nor did I desire that people should recognize me, but it was God who pulled me out of my solitude. I had wished to live and die in seclusion, but He decreed that He would make me known with honour throughout the world. If you want to know, then ask God why He did so. I have no say in the matter.

Similarly, in the beginning I believed that I bore no resemblance to the Messiah, Son of Mary (as). He was a Prophet and one of the distinguished men of God. Therefore, whenever something in my revelation appeared to exalt me above him, I interpreted it as partial exaltation. But in due course, Divine revelation, which descended upon me like plentiful rain, did not permit me to continue in this belief and the title of 'Prophet' was clearly bestowed upon me, albeit with the proviso that I was a Prophet in one aspect, and follower of a Prophet in another. The instances of Divine revelation that I have cited in this book also reveal what God Almighty says concerning me vis-a-vis Jesus son of Mary (as). How can I reject the continuous revelations that I have received in the course of twenty-three years? I believe in those holy revelations as I believe in all the Divine".

Instructions Of Hadhart Khalifatul Masih V

"That is, there should be a Jama'at (community) amongst you who invite towards goodness, teach good things, forbid evil and they are those who will prosper. That includes people of different categories in Ansarullah. Every category should assess itself. Those who think that they are 65 years old, have retired and cannot do anything, should not be debarred from participating in good deeds. They should involve themselves in the services of the Jama'at, to teach others to do good. They should first start with their own families, their own environment, their relations. They should talk to them about the various aspects of reformation and purity. Admonish them to carry out good deeds, cooperate with the Jama'at and associate with everyone with sincerity. Some unnecessarily hold resentment and grudge against the administration of the Jama'at or the office bearers; Try to get rid of such feelings so that all, young and old, can take part in the Jama'at activities. Some give the excuse that they cannot take part in preaching because they do not know the language. They should know that we have prepared cassettes, DVDs and MTA provides contact access to all. I have been telling Ansarullah to go to Old People's homes and sit with them. There are many who do not know the language but the old are fond of talking, and sitting with them will improve their competence in speaking, and also a little bit of the message will be conversed to them as well. The Holy Prophet (saw) used to convey the message even to the one who was on the death bed with a longing that he accepts Islam before his last breath, that he proclaims the unity of Allah the Exalted and announces that the Holy Prophet (saw) is the Messenger of Allah, to ensure the good in the life to come. So, there is need to create the anxiety, the example of which was set before us by the Holy Prophet (saw).

At this age, when we are gradually growing older and in a sense our ages are decreasing, we need to pay attention to this that as far as we can and should try to save the world by accelerating our effort in the field of tabligh (preaching). We should accelerate our pace in the field of tarbiyyat (training). Allah the Exalted says, "And it is they who will prosper" (2:6).

That is, if you will carry out these tasks, you will be rewarded, that is, you will prosper; you will accomplish the purpose of your life. Those who attain the purpose of life, they receive the pleasure of Allah, provided that the purpose of their life is the one that has been enjoined by Allah. The purpose of our creation is worship and the elevation of His name, the service of His creation and conveying His message. So, when Allah says, Proclaim, 'We are the helpers of Allah,' and then he says, 'who are My helpers?' And your response, 'We are the helpers of Allah, the Exalted', then Allah says, you are sure to prosper. So every one of us should pledge that we shall continue to look for this path of prosperity and tread on those paths. Allah the Exalted told those disciples that, "I shall make you prosperous." Secondly, Allah told them, "Allah bears thou witness that we are obedient" (The Holy Quran 3:53).

That is, be witness that we are obedient. Today, each one of us should announce that all that we have heard we accept with complete submission and with absolute obedience. We proclaim to be the Ansar of Allah the Exalted. Show to the world, the examples of obedience, the examples of sincerity, examples of being ever prepared for every sacrifice for the sake of Khilafat, set splendid examples in preaching, establish more impressive examples of tarbiyyat in your homes than ever before. Be those who pay more attention to prayers, and worship than before. These are the things which if you will institute in your lives following the commands of Allah, you will be the recipients of Allah's pleasure. Then, God willing, you will witness the scenes of Allah's succour every moment. By proclaiming to be Ansarullah, you will not be helping, you will also be observing the scenes of support and guidance of Allah the Exalted; successes will kiss your feet.

Those who proclaim to be Ansarullah, their words and efforts were not just limited to the

pronouncement of being Ansarullah, and that ended the matter. It was, in fact, a scene of Allah's succour because where Allah made this declaration, He also said, "Then we aided those who believed against their enemy and they became predominant" (61:15). That is, we helped those people who believed against their enemies, and they became victorious. So, on the one hand, Allah the Exalted declared that He and His Messenger will overcome testifying that victory is, Allah willing, assured.

The Promised Messiah (as) received this revelation several times. There is absolutely no doubt at all that one day Ahmadiyyat will be victorious over the entire world. On the other hand, the support of Allah the Exalted for the helpers and their victory explained that just as Allah has stated that those who believe and Allah helped them against their enemies and they overcame, in the same way, when Allah helps the honest and the righteous, they become victorious. As I was explaining that if we remain sincere in our belief, watchful over our condition, then each one of us in the Jama'at will witness the scenes of Allah's succour.

May Allah enable us that we truly become of those who are watchful of their deeds, who fulfil their pledge, who transform themselves and who see the spectacle of victory and success and who can prove to be genuinely and truly Ansarullah. When Allah willing, we shall do all that, then we shall view the charming spectacle of the pleasure of Allah the Exalted. May Allah enable us to witness that soon". (Address to Ansarullah Ijtema 2008)

Darsul Quran

...continued from page 3

proofs of his truth in his lifetime, so that, by witnessing them, they may believe in him. They cannot wait till the time of his death in order to know whether he is a true or a false claimant.

Once a Prophet has furnished clear proofs of his truth in his lifetime, his claim is established and nothing can undo those proofs. Only if a Prophet were murdered before he had been able to give any proof of his truth could we conclude that he had proved a failure and was not a true claimant. But such a thing has never happened.

The enemy rejoiced when the report went round that the Prophet had been slain, but that supposed death of the Prophet turned out to be the veritable "life" of Islam. It fulfilled a great purpose. It prepared Muslims for the actual passing of the Holy Prophet. If this event had not occurred, the death of the Holy Prophet would have proved an unbearable trial for Muslims. In fact this painful experience brought in disguise many blessings for Islam. At the Battle of Uhud, it brought to light the unshakable faith of the believers; at the time of his death it served to save Islam from going to pieces; and now that Islam is to all appearances dead, it is serving as a means of breathing new life into it, by proving that Jesus, whom Christians have deified, is dead, like all other Prophets that lived before Islam.

... Editorial continued from page 2

A large number of people in UK are addicted to gambling and suffer from different social difficulties. Many organisations are concerned with the welfare and treatment of such addicts, which is a very difficult task. Yet, very few people realise that 1,500 years ago, those who were addicted to drinks and gambling gave up all such vain pursuits on one call of their Master, the Holy Prophet Muhammad (pboh). This was an unparalleled miracle of his great power to purify people of their evils.

No other religion, apart from Islam, mentions such evils nor advises how to get rid of them. This is a distinctive feature of Islam, that not only does it point out the evils but also prescribes their treatment. It is very sad that Muslims have forgotten the wise teachings of the Holy Qur'an and many indulge in gambling. Some of them turn towards their religious leaders and so called saints to seek their guidance for picking lottery numbers and even request for prayers to win. In their height of ignorance, they expect to do so. May Allah have mercy on Muslims and grant them some wisdom. Ameen.

RESTORING WORLD PEACE

An Address by Hadhrat Khalifatul Masih V

On 24th March 2007

All the distinguished guests, ladies and gentlemen, Assalamu alaikum, peace and blessings of Allah be upon you

Before I start my formal address, I feel it appropriate and necessary to thank Lord Eric Avebury. You might think that how can a person who is not from the community introduce the Head of the Community, but I think and I consider him from amongst us since he has been very kind to us for a long time. We cherish the concern that he always extends towards the community. I wish we would have some more people of such friendly caring nature.

Now I come to my formal address.

The pace at which peace is fast disappearing from the world today has caused each sane and sensible person to worry. This includes religious people and those who do not believe in any religion. It includes believers in God, whether one God or many gods, and atheists who deny the very existence of God. Each group has its own arguments. However, I do not wish to get into a debate at the moment as to who is right and who is false.

They all have valid concerns that peace is disappearing from this world. Man who considers himself to be educated and civilised, is reverting back to the period of ignorance when personal ego and false pride led people to cut each other's throat and on a collective basis made tribes and dynasties indulge in such barbaric acts.

It is a matter of great sadness, therefore, that educated man has become so soft¬hearted that he turned out to be kind to animals of the wild so much so that there are societies and organisations established to provide protection to some species. These organisations compel governments to protect the wild species and legislate against their destruction. Even the parliaments pass laws prescribing punishments if these animals are killed. Yet, on the other hand, man who is the most superior of all creations, is made to starve and restrictions are placed against him. Economic and trade sanctions are imposed against those countries that do not follow or tow the line.

It is beyond one's understanding that when governments confront other governments, in order to gain their political and economic objectives, it is the poor and peace-loving people of these countries that suffer in the ensuing tug of war. They are ground in the millstone of hunger, poverty and cruelty. What is the fault of the innocent children who do not even understand this struggle for political and economic superiority? Even if they do understand all this, they have no connection with causing any harm to others for this purpose.

Then, we observe that this matter does not stop there. The anger and prejudice reach such ugly heights that bullets and bombs are showered without discrimination. Innocent citizens, women and children risk their lives in such areas and countries. Some of them are being killed by the foreign forces and some become targets of the internal fellow countrymen who are the enemies of humanity, who, in their vanity, think that they are demoralising the external enemy. In this way, whereas only one enemy is killed, twenty innocent lives of their own are lost in this process. I do not consider such so-called nationalists as lovers of humanity.

Today, some people maintain, and they preach as well, that these destructions are caused because religions have created these divisions and believers in God are committing these crimes in the name of God. This is an absurd calumny against religion and God. Just think, how many wars have been fought in the name of religion? Although many historians count wars fought in the name of religion in their list of all kinds of wars, there are very few wars fought in the name of religion. Yet, if we look at the history of any religion, we see that no prophet ever preached the killing of others in the name of God. If subsequently the teachings are twisted and given wrong interpretation, it is not the fault of the prophet nor is it the fault of his teachings. Neither can we blame God that He sent a prophet to create discord nor can we, God forbid, ever visualise that the prophets gathered the people in the name of God to try and create disorder in the world instead of peace. If we continue with such unfounded allegations, we may even reach a stage where the very purpose of creation of human beings could be attributed to cause disorder in the world.

As I said before that God has made man the most superior of all creations. He has been given the

faculty to think and to rationalise. He is endowed with the ability to increase his knowledge, to excel in high moral values, but above all, to surpass in spirituality, to recognise his Creator and to learn to bow before Him and seek His help in difficult circumstances. This, indeed, has been the teaching of all prophets. Now if someone does not act on these teachings, we can neither blame the prophets nor God.

Nevertheless, if we go into the details of all the wars, whether right or wrong and whether or not they were fought in the name of religion, it will become a very long discussion that time does not permit.

At the moment, I will present to you the teachings that are given in the Holy Qur'an to establish peace on earth. The vision of God that is given in the Holy Qur'an with reference to peace is:

> ***He is Allah, and there is no God beside Him, the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah, far above that which they associate with Him. (Ch.59:V24)***

It is quite obvious from this verse that the One Who is the Source of Peace, and the Bestower of Security, how can He tolerate that His creation should destroy peace and security on earth? If we hold these sentiments then a person who breaks the law and destroys the peace in our life, is punished for his deed. On the other hand, those who uphold the law are our true neighbours and are messengers of peace. Their friendship fosters sentiments of love and affection in us. If someone looks at them with a critical eye, we stand up in support of them.

Similarly, according to the attributes of God that have been mentioned in the Holy Qur'an, He dislikes those who violate peace. According to our belief, He metes out punishment to them, if not in this world then certainly in the next. And, he who spreads peace, security and love here, God will bless him in this world as well in the next.

The Ahmadiyya Muslim Community upholds this fundamental point of love and peace and preaches it to others.

Peace can be established in this world if only everyone recognises God and understands this point that it is by loving the Creator alone that we can love His creation. This will eliminate the selfishness in us and we will rise above ourselves and thus be beneficial to others. This will increase our vision that we have to not only establish peace in our own surroundings, but also create peace and security in the whole world. Only then can long lasting peace be established in the world.

If for the sake of our personal gain or loss, or for the sake of our own rights, or for the rights of our dear ones, we do not hesitate to fight for our rights only and in that process usurp or snatch away the rights of other people, then we can never establish peace. In short, to establish true peace, we must understand the spirit of true justice. How can we establish true justice and what is its spirit? In this connection, God Almighty, Who calls Himself King of all Kings in the Holy Qur'an, tells us that this peace will only come about with justice and benevolence. And how can this justice be established? The Holy Qur'an says:

> ***O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is Aware of what you do. (Ch.5:V9)***

The Founder of the Ahmadiyya Muslim Community states in this respect (while explaining this verse):

> *Allah the Almighty says about justice that it cannot be achieved without truthfulness, that your enmity towards enemy nations should not hinder you from dispensing justice. Remain just, because righteousness lies in it. Now, you know that those nations that unjustly harm and hurt and cause bloodshed, chase and murder women and children, like the unbelievers of Makkah, and do not desist from waging wars, how difficult it is to deal justly with such people. But the Holy Qur'an has not taken away the rights of even such mortal enemies and has enjoined justice and truthfulness. I say to you in truth that it is easy to deal with an enemy with hostility; but it is very difficult to safeguard the rights of opponents and to deal justly with your enemy. Often people show sympathy to their business rivals and talk to them sweetly but suppress their rights.'*

Therefore, the foundation of justice will be laid in this world only when the lowest individual of the society, realises that he has to win the pleasure of his Creator and has to follow His commandments; and such individuals collectively try to create peace on a broad basis.

When such individuals elect their representatives for the government, their thinking will accordingly be that they do not have to exact a retribution for

cruelties perpetrated against them because the thought of revenge deviates from true justice. However, cruelty can be punished; but the Almighty Allah says that the punishment that you want to give to a nation that has exceeded all limits can be in the form of a war. But such a war should only last until that nation ceases its act of excessive cruelty. And when they have stopped, then do not attempt to find excuses to punish the whole nation and do not continue to take revenge for past excesses.

Although this commandment of God Almighty is addressed to Muslims, it holds a status of a charter for general peace in the whole world. The Holy Qur'an says:

> ***And if two parties of believers fight against each other, make peace between them, then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just. (Ch.49:V. 10)***

This great teaching can guarantee world peace today but we will have to rise above personal and political interest. Only then can we act in this manner. When such thinking is established, then any country, even if it be a neighbouring country, starts a campaign of any sort against another neighbouring or far off country, all countries should get together and warn it that if you create a hostile situation or create a disturbance in the peace of another territory, we will all declare war against you.

If today, the United Nations adopts this principle for all countries, great or small, then the conspiracies to capture the resources of other countries or to subdue other countries, can be nipped in the bud.

If there are real issues between two countries that may escalate into war, then the rest of the countries can get together and solve those issues using the highest standard of absolute justice and without any prejudice to either party. If these standards are used, the disputing countries will have to listen to such arbitration. If any one of those countries refuses to accept and creates a war-like situation, then all other countries can jointly declare war against that country. No one country can fight against the joint organisation of all the countries of the world. It will have to surrender. When the warring country agrees to peace, then the underlying problem should be resolved with total justice and equity in such a way that the country has no reason to hold any grievance against the others.

We will only have true peace in the world when the nations and countries try to establish peace in this way.

It is regrettable that the League of Nations did not follow these principles and failed as a consequence. Today, the United Nations Organisation also seems to be failing in dispensing the requirements of justice. There are different standards of justice for different countries and different continents. Except for some very few decisions, most of the resolutions passed, in the past and even being adopted today, by the United Nations have been based on expediency and partisanship. Till such time that all countries are treated equally and at par, and the grudges and deep-seated sense of injustice are removed, no matter how many organisations are formed, they cannot bring peace to the world. It is also regrettable that Muslims, who have been given this teaching, are not acting on it themselves. They harbour enmities against each other and this is the case all over the world.

Peace will remain a dream as long as each nation considers its political and national interests above all others.

As I have said before, this will only come about when the world begins to look towards its Creator. Even now, there is time to change this dream of world peace into reality. Otherwise, the path that the world is following today is a perilous path.

Despite knowing the consequence, we are trying to turn a blind eye towards them. The problems do not get solved by turning blind eyes. Yes, we do get a false satisfaction by not realising the seriousness of the situation. However, as I have said before, the situation today is so visible to even a blind person and everyone is forced to admit that the peace of the world is being shattered and we must do something.

Although many of the world's large countries are trying to do something, yet their efforts ignore the dimension of their Creator and their personal and political interests become paramount. When this happens, it often becomes difficult to fulfil the requirements of true justice and equity. In this respect Islam teaches:

> ***Verily, Allah enjoins justice and the doing of good to others; and giving like kindred; and forbids indecency and manifest evil and transgression. He admonishes you that you may take heed. (Ch.16:V.91)***

So, this is the way to establish peace. Do justice! And if you want to establish real peace, then not only do justice, but also the strong should treat the weaker

with equity and treat them as one treats one's dear and beloved and ignores some things of theirs. Every problem cannot be solved with force but good and just treatment develops an attachment.

We can see such an example in Islamic history when Syria was conquered in the time of Hadhrat Umar (Allah be pleased with him), the Second Successor of the Holy Prophet (peace and blessings of Allah be upon him). A tax was levied on the Syrian Christians for their well-being. Even in this, Hadhrat Umar had forbidden to levy any tax on the poor. However, when, after a while, there was a danger of war from the Roman Empire, Hadhrat Abu Ubaida (Allah be pleased with him), the Governor of Syria, returned all the tax to the Christians telling them that because he might not be able to provide them protection, he had no excuse to keep any tax. At this, the Christians were so impressed that they said, without hesitation, that they pray that Muslims may become victorious over the Romans and then become rulers of this country once again because the Muslims not only do justice but also do good to Christians.

The urge for real peace comes from the heart and the voice that comes from the heart is only one that establishes real peace because it is based on love and warmth. There are many such instances that occurred during the time of the Holy Prophet (peace and blessings of Allah be upon him) and during the time of his Successors; and the real reason was that those people were standard bearers of justice and equity because they had real fear of God in their hearts.

Therefore, the impression that world peace was destroyed due to the concept of God and religion, is absolutely wrong. Indeed, if today, the world inclines toward God then the nations will try to establish peace in the world by rising above their personal and political interests.

Peace that is brought about by human efforts cannot be long-lasting. Similarly, the disorder and unrest that exists in some countries, can be sorted out by negotiations in due course if there is no outside interference.

On the other hand, if the poor countries want the help of the rich countries, they should improve their organisational infra¬structure, make education easily available and help to eliminate poverty. Every country that is being aided should be given a target to work according to a prescribed plan for a number of years and should be warned that if it does not meet those targets and achieve the goals set for it, its aid would be stopped. This will in itself create a sense of responsibility among the masses of those countries and this will be an act of goodness that will help to foster peace in those countries.

But we observe in today's world that there are insincere sweet words and hollow agreements to establish peace. A great deal of noise is made for development aid as well. AH this is being done, not to help the poor people, but to gain political advantage; and it does not produce satisfactory results.

Above all, nowadays, there is a race for new inventions for mass destruction that has made the rich and developed countries so immersed in developing new weapons, missiles, nuclear bombs and research for the destruction of mankind that it seems as if their preference is not to save humanity and create peace but to destroy the world.

Then, again, poverty and starvation is increasing in the developing countries; but whether they are victims of their own pride and ego or they suffer from insecurity, they are trying to join in this race. It appears that despite the worry that peace is disappearing from this world and the search for how it can be established, in practice more attention is being paid to develop weapon of mass destruction.

Therefore, those countries who want to be the standard-bearers of peace should sit down together and work out how the world can be saved from destruction. When thinking of that, they should remember their Creator and then think for the betterment of His creation. But remember that the path the world has chosen today, the effect of instability will not be confined to just one country but will spread all over the world. It is quite possible that we will witness many examples like Hiroshima and Nagasaki or even worse.

Therefore, my request to you is to search inside yourself and look at the Benevolent Creator. We must not leave our next generation handicapped and disabled because of our mistakes. Today, we must establish peace to save our future generation from a life of disability. We must not let our future generation sink into that pit of darkness from which our ancestors brought us out to where we are today. It will be a height of selfishness if for the sake of our false pride or for a temporary gain, we forget the future of our future generations.

It is my fervent prayer that Allah the Almighty makes the world understand this reality! Amin.

I thank you again for gracing this function and coming here. Thank you.

REVELATION, RATIONALITY, KNOWLEDGE AND TRUTH

Hadhrat Kalifatul Masih IV (ra)

A summary by Dr Shakeel Ahmad

This book is a giant in the history of religious philosophy and could be considered as the greatest work in its field from the latter part of the twentieth century.

Following are the main points dealt in this book with ample evidence to support the arguments. Firstly, it is demonstrated how important is the role of revelation in development of knowledge and how limited knowledge can be if based solely on human capacity of reasoning. Secondly, the Holy Quran being the peak of revealed guidance from God is itself an immense source of knowledge and if appropriately used to guide us and our scientific effort, it could lead to far better understanding of nature. The consequent progress would not just create more resource for scientific development and economic wealth but a world that is also at peace, in a truly global meaning of the word. Thirdly that an irrational attempt to understand religion does not only make it appear useless but also can lead to horrendous consequences for mankind.

PART I

PART I of the book briefly refers to various types of scholarly and philosophical attempts to understand the connection between logic and revelation in relation to development of knowledge. Some emphasize rationality with a view that truth can only be reached through reason. Some speak about revelation as the prime source of knowledge. Others consider human 'inspiration' as the principle source of all understanding. Then there are supporters of 'mysticism' amongst both believers as well as non-believers emphasising on the role of abstract phenomena. There are even those who use linguistic variation to make the discussion more complicated rather than providing answers, the 'pseudo-philosophers'. And of course there have also been some who support a combination of these factors. However one phenomenon that has been repeatedly observed throughout history is that human attempt to explain religion has usually led to splitting people into smaller factions and rarely has it had the effect of uniting people. The task of uniting people, particularly in the name of religion, has only been successful to any significant degree if carried out by those who are appointed by God i.e. the prophets and their successors.

Another important question raised regarding development of knowledge is the question of what can be attributed as 'eternal truth'. The author postulates that the term 'eternal truth' may not only be a reference to relative un-changeability of the information but also to the understanding of causality and purposefulness of a phenomenon. Knowledge of the radiation of the sun with its heat and light attributes may seem eternal from the perspective of a human life span or even from the life span of development of life on earth but then in terms of the creation of stars and their life span, their conversion to black holes and supernovas, it is certainly not eternal. An understanding of the process of conversion of chemical energy to radiation energy of various forms will be eternal truth for the purpose of radiation as whenever this information about the nature of chemical reactions in the sun is applied to given circumstances; it should produce the same results of radiation. In addition if the role of solar radiation is understood in the scheme of evolution of life and therefore development of consciousness of life and the consequent possibility of reaching Godly attributes through spiritual growth in the life form with highest level of consciousness, then this knowledge becomes eternal for a spiritually conscious person as it begins to fit well with an understanding of the purpose of the creation of life. Hence we see that when we also develop our understanding of 'why' rather than just 'what' and 'how' the knowledge tends to achieve an eternal status.

Our faculty to adjudge information whether it is relative or fundamental, transient or constant, local or universal or simply whether the information is just true or false, is based on rationality. However we see that human reasoning has produced science that is only to be changed after passage of some time, again on the basis of further reasoning acquired during that period, and the process goes on. Even though it may be rightly argued that our scientific knowledge is

improving with time but it is equally arguable that human capacity to reason on its own is not enough for it to lead to knowledge that can be reliably or consistently considered as eternal truth.

There is, however, a perspective that is constant and eternal, the perspective of the Divine, the perspective of the Creator of all existence; knowledge from where should also have the eternal consistency. Of course this argument depends on the existence of a Creator God and also on the presumption that God communicates with human beings and reveals knowledge to them. If these two aspects can be demonstrated with enough evidence, we would have to accept that our knowledge if remains only based on human reasoning alone would be very limited in its capacity while it is greatly strengthened with revelation playing a role in it.

PART II

In the PART II of the book the author renders an invaluable service to mankind. He summarises various religious philosophies and demonstrates how in their original form they were so much in harmony with each other and the Quranic philosophy. He also states that these philosophies have a rational basis to their teachings in the original form, and why would it not be so, as the Holy Quran has taught us that all of them stem from the same God and for the same purpose of guiding mankind towards achievement of a higher moral and spiritual status. Further on, some historical insight is also provided into how and why these philosophies were adulterated during the course of time. The author has touched on various Islamic schools of thought, development of the main European socio-religious philosophies, the Greeks (here also providing some evidence that one of the great Greek philosophers, Socrates, was extraordinarily above others in his own moral integrity, in his strength for taking a stand for the truth and in his service to the concept that there is a Master Creator who carried out the whole process of creation with inherent wisdom and that He guides mankind through process of revelation; therefore making it likely that Socrates himself was a prophet of God) and then moving on to some Asian religions like Hinduism, Buddhism, Confucianism, Taoism and Zoroastrianism.

The author also tackles the question of why is there suffering in the world. The subject is addressed in a manner that leaves the reader somewhat reassured about and accepting the importance of this painful reality. Suffering is described as lack of happiness rather than an independent entity, just like shadow is lack of light and not an existence on its own. Experience of suffering is an individual's reaction to experience of loss while there is relative change in his circumstances. At times suffering can be understood as retribution as a consequence to our own acts which are not in harmony with nature, like, for example, carelessness with principles of healthy living can lead to ill health. Similarly carelessness with moral principles, which if observed would lead to peace, would have the opposite effect and therefore lead to suffering. Another very important point explained is the role of suffering in development of life forms during the process of evolution of life. Life developed to higher forms as a result of a process of losing the less developed forms. Natural selection of the higher forms is not possible without the loss of, or suffering on the part of, the lesser forms. In addition this development in evolutionary terms is actually a transition from life forms that were less aware of their surroundings and with lesser capacity of psychic and emotional experience including that of suffering, to life forms that are more aware of their surroundings and therefore more intense psychic and emotional awareness including heightened sense of loss and suffering. In our daily life, it is well known that sense of 'satiety' leads to inertia while need leads to effort towards improvement. Effort is generally in proportion to the experienced need, the need to change the state of suffering to that of more 'comfort'. Hence in nature the choice seems to be between having a system without suffering but without growth potential and one with potential for growth but through an inherent process of suffering. There appears to be no third choice.

PART III

PART III deals with the arguments against existence of God by the so-called 'secular' scholars of the modern times. History of development of human thought in early periods is at best obscure, incompletely recorded and at worst almost non-existent. Therefore it is more likely that the arguments of the modern sociologists even though claimed to be based on historical development of human thought are based on their own perspective of the historical development of social psychology. In addition, most such arguments are based on the presumption of non-existence of God making the argument questionable right from the beginning as the result is presumed before the analysis is made. The author argues that the actual nature of the human psyche can be the only reliable perimeter within which to assess development of thought processes. Evidence from this perspective is missing in such arguments. For an example, greed on the part of the

followers of religion is cited as a factor that promoted development of religious thoughts, the author refutes this argument by examples of sacrifice of unparalleled degree by those who stood for the cause of God and religion instead of choosing the available options of worldly gains. Then he goes on to refute further arguments with examples from history of socio-religious movements, as much as is reliably known, with particular reference to the concept of Godhood amongst Aboriginals of Australia.

He also makes the point that the term 'secularism' is commonly misunderstood to imply atheism when it should be more a factor of tolerance to diverse perspectives implying an approach which is not restricted to any specific religious point of view.

PART IV

In PART IV nature of revelation is discussed. It is compared to various other forms of human psychological experiences. For an enquiry to bear true result not only the source of information needs to be true but also the inner self of the enquirer and the method of enquiry needs to be based on truth. At higher levels of inherent truthfulness and honesty, one begins to develop a state of 'psychic' harmony with working processes of nature and thus one becomes more fertile to communicate with the Creator of nature. Hence is explained the essential link between rationality and revelation. This Quranic message illustrates well why Islam is the religion of the Truth and Truth is the religion of Islam. That is why the Holy Quran calls itself 'guidance for the righteous (truthful)' in 2:3. According to a source quoted in the book there are about 750 verses in Quran urging Muslims to make use of reason to understand nature and thus reach their understanding of the Creator, in contrast to around just 250 verses about legislation. In this part the book also removes the common misunderstanding about the 'belief in the unseen' (Quran 2:4) by explaining that this does not imply having a blind faith or imposition on others without reasoning; but that it refers to reaching a state of belief that may not be experienced just by employment of the basic human senses, however can instead be understood through wisely employed faculty of reasoning, logic and deduction.

The author refers to two Quranic principles that provide strength to the platform on which the relation of rationality and revelation can be understood. These are the principles of Al-Bayyinah, vividly manifest truth, and Al-Qayyimah, the everlasting teachings that stand the test of time by always remaining valid. Al-Bayyinah is seen in its best form in all the Divine messengers, in their personality, in the amazing moral strength with which they relate to people around them and deal with opposition and injustice. This principle is confirmed very clearly, even to ordinary understanding, once the mission of the prophet is visibly accomplished by creation of a society of followers with a moral standard very much higher than those who had not followed. The second principle, Al-Qayyimah is seen in the core of all religions and refers to those common teachings that have been passed on by all Divine messengers. These teachings constitute a sense of absoluteness about what is inherently good in human behaviour and facilitate its further development. It is the consequent universal human experience of this goodness that provides a confirmation of the absoluteness of these teachings. These two principles of Al-Bayyinah and Al-Qayyimah determine that there can be no contradiction between the word of God, the revealed teachings, and the act of God which is the nature, the creation. And finally it is this harmony between the word of God and the act of God which bridges the apparent gap that many think exists between rationality and revelation. A society that has developed on the basis of knowledge emerging through this bond between revelation and rationality is likely to be progressive both, scientifically and spiritually. Without either of these the concept of progress remains incomplete and any apparent growth begins to falter sooner than people sometimes even realise.

At this stage the book picks up certain categories in which the human knowledge has progressed and examines them in light of the Quranic teachings.

Regarding cosmology, knowledge revealed in the Holy Quran mentions several aspects which have been only recently discovered through the process of scientific enquiry. Some of these facts include the origin of universe from singularity and its creation by a splitting process, nicknamed Big Bang, 21:31, currently ongoing expansion of the universe, 51:48 and the ultimate collapse of the universe, 21:105. The last verse goes on to say that the process will be repeated, an option that scientists have not even begun to entertain with any conviction yet. The Holy Quran also mentions the motion of our planet earth, 27:89, orbits of celestial bodies and their positions in space determined by gravitational force, 31:11, 21:34, that the sun and the moon have a specific role to play for mankind and that they have a limited life span, 13:3, 31:30, and that even the sun is not stationary but is in motion, 36:39; to mention some.

The Holy Quran has mentioned about the definite presence of extra-terrestrial life, 42:30, and that it is

very possible that man will one day be brought into contact with this life. Food for thought is therefore provided for the scientists working in this field!

Principles of the science of entropy are discussed to determine that creation cannot be eternal but is finite; the only eternal being is the Creator, 55:27-28, and is also the prime cause of all creation, 2:118.

PART V

PART V then takes on the subject of origin and evolution of life on earth. The Holy Quran presents the scenario of step by step development of life forms with planned wisdom rather than chance being the determining factor behind each step. Stages relating to the role of dry earth, water, stages of transformation of clay from wet to dry conditions and fermenting organic material in the clay are all specifically mentioned, 3:60, 6;3, 55:15, 15:27, 29,34. Dependence of the earliest known life forms, archaebacteria on heat energy, 15:28, 55:16, specific role of photosynthesis in production of energy and development of organic molecules from inorganic molecules at the stage when atmosphere was not loaded with oxygen, asexuality of earlier life forms then turning to sexualised reproduction, 7:190, have also been mentioned in Quran. Principles of 'Natural Selection' and 'Survival of the Fittest' are discussed in light of Quranic revelation and a clear distinction is made between the misperceived role of chance and the planned process of selection by the Creator, 28:69, 56:58-74. Specific examples are mentioned in the Holy Quran in this respect like the one of development of speech in the humans 55:4-5. Knowledge is also revealed about stages of development of human foetus, 16:79, and this has been shown to be precisely correct as our scientific knowledge has progressed.

Here the author reminds us that we are of course at liberty to draw our conclusion regarding compatibility between Quranic revelation and outcome of contemporary research in this field, however, it is also argued that the fact that there is compatibility between the two is a strong evidence to support the suggestion that the Creator of nature is the same as the 'author' of the Holy Quran and that He does communicate with humans and that our scientific endeavour can be facilitated immensely if we work in accordance with the word of God.

Another very intriguing issue discussed is that of sidedness where Quran (and the conduct of Holy Prophet Mohammad pbuh) have ascribed specific significance to right and left sides of the human body and guided us to preferably use right hand for all clean and 'good' things. Interesting recent scientific findings are mentioned in this context to demonstrate that the phenomenon of sidedness is prevalent in nature in several ways. These findings relate to sidedness in the spin of the subatomic particles like electrons, neutrinos and antineutrinos which in turn determines the chemical properties of the molecule. Similarly the shape of crystals of certain compounds depends on sidedness of the spin in their molecules; the same has an effect on light polarization capacity of the substance that the light is passing through. It has also been studied that different plants have different properties and these relate to their 'climbing' direction as they grow.

Another subject raised at this stage is about the future of life on earth. Quran refers to two possibilities. First is the possibility of development of humans of better intelligence and with improved capacity to comprehend nature and therefore able to live in better harmony with it, 70:41-42. The other possibility is of human race being replaced with another creation of a different nature on earth, 76:29,14:20-21. On the other hand resurrection of man after death is defined as a continuum of his life on earth, 31:29, and the two are not considered the same phenomenon. The author argues that to mention the future of life on earth with such clarity in spite of there being no serious current scientific methodology to examine such options is a clear distinction of the Holy Quran.

PART VI

PART VI of the book begins with magnificent and rational evidence for the two points: the existence of an all-knowing Creator and, second, that Quran is a book directly revealed by the Creator and without any human contribution to its text. It is argued that given the well recognised limitations of the human capacity, if Quran speaks of knowledge that is all encompassing and is on one hand clearly beyond human capacity and on the other the revealed knowledge is demonstrated to be true with passage of time, then both these points i.e. the existence of an all-knowing Creator and that He is the original source of Quranic knowledge, become understandable facts.

Further on examples are quoted from the Holy Quran relating to various areas of knowledge. These include historical knowledge and knowledge about future that had not yet become even remotely foreseeable by human understanding at the time it was revealed. Amongst the quoted examples is knowledge relating to exodus of Prophet Moses (pbuh) from Egypt and the destruction of the Pharaoh's army and at the same time informing us about Pharaoh's own body being preserved as an example for those who may want to

learn a lesson from this event, 10:91-93, and that as we know now the archaeologists have discovered the mummified body millenniums later. There were prophecies relating to future part of Holy Prophet Mohammad's (pbuh) own life; about his exile from Mecca and the difficulties he was to face during this phase of his life including the battles and the ultimate success and return to Mecca, 28:86, 17:81, 30:3-6, 54:45-47, 33:11-14. They all came true during his life. Then there is knowledge about distant future from the time of revelation; discovery of earth's hidden loads, metals and fuel, 84:4-6, 99:2-3; significance of archaeology and its relation to development of knowledge, 82:5; development of means of transport so the world would shrink for its dwellers, 81:5, 81:8; geographical trends like meeting of the oceans, as we see them joining with Suez and Panama canals, 25:54, 55:20-21, 81:7; establishment of a state in Palestine of the 'children of Israel' who will gather there from all over, 17:105; abundance of published material and era of spread of knowledge through written material, 81:11, 96:4-6; flying becoming possible for humans and our attempts to explore space and limits to human success in this endeavour, 77:2-5, 81:12, 37:9-10, 55:34-36; warfare with firepower and the horrific destruction of nuclear warfare, 81:13, 104:2-10, 44:11-12, 77:30-34; genetic engineering and human attempts to 'change nature' and its consequences, 4:119-120; spread of infectious epidemics as a consequence of ignoring God's guidance, 27:83; and the relation of this prophecy to the sign of plague and the truth of the Promised Messiah (as) would be only some of the examples of the revealed knowledge which was completely unknown to mankind at the time Quran was revealed in early 7th century.

These examples are used as an argument to support the suggestion that the Creator of nature and the 'author' of Quran are the same entity. It also lends weight to the argument that there is wisdom in religious guidance and that such guidance is in perfect harmony with nature, even beyond what we may be able to comprehend with the best scientific understanding at a given time.

At this stage it is important to note, argues the author, that though the Holy Quran provides this knowledge with great precision it does not assume the role of a mere scientific instructor but that it draws our attention towards the importance of revealed material as an immense source of knowledge and also towards the cause and effect relation between human behaviour and the society that develops from it. This knowledge from Quran reminds us, using rational argument and true examples from history, that if morality is maintained to the aspired standards it can lead to great benefit to mankind, resulting in a very refined society abounding in justice and peace. On the other hand if standard of morality is of a lower degree, the society suffers from chaos and anguish in proportion to the deviation from the revealed goal standards. The Holy Quran shows the path and it is up to the people to follow it to their benefit.

This benefit is not only related to individual behaviour and its impact on society but also to collective behaviour of communities and nations as a whole. Arrogance of mighty 'mountain-like' worldly powers is mentioned in the Holy Quran along with the statement that if such inappropriate attitudes are not changed voluntarily for the better in response to any humble calls inviting them to the ways of God then it is only through unfortunate consequence of doom that they are able to bring change, 20:106-109, a lesson that human history has also taught us well.

PART VII

PART VII is related to revelation and prophethood in the era after the Holy Quran and Holy Prophet Mohammad (pbuh.) It has been God's way to send prophets for guidance of mankind and to consider that this blessed process has stopped now is like considering God 'stopping to function'. All major religions are expecting a reformer in the present era on the basis of prophesised revelation, and the only way this can be realised with a positive and unifying impact on all humanity is that there is one reformer for all mankind and that too under the umbrella of the all-encompassing and final version of all the revealed guidance that has ever been sent to mankind from God. The Holy Quran makes this claim about being the all-encompassing final version. At the same time the status of the awaited reformer, by definition, can be nothing else but of a prophet as he has to be one chosen by God, and he has to be guided by God (role of Al-Mahdi) through the process of revelation, and he is to lead mankind towards reformation (role of Al-Messiah). This role is exactly what a prophet is meant to fulfil. As there is to be no new scripture after the Holy Quran, the prophethood of this reformer has to be subordinate to the prophethood of the prophet to whom Quran was revealed, the Seal of All Prophets, Holy Prophet Mohammad (pbuh). This is not a new concept and there have been subordinate prophets in the past, it is in fact a method known to be employed by God to facilitate revival of major teachings at the stage when its followers had drifted away from the true spirit of the principle teaching.

The author has challenged some of the leading attempts to justify the end of the process of prophethood after

Prophet Mohammad (pbuh). It has been argued by some that presence of a perfect book and a perfect teacher should be enough for the Muslims to achieve spiritual heights but the author counter argues that neither theoretically nor historically is this actually true. The decline of the Muslims, since after the initial period of Khilafat following the Holy Prophet Mohammad (pbuh), is clear evidence to support the author's point. Followers of all prophets in the past had gradually drifted away from the true spirit of their teachings and at times follower prophets were sent by God to revive the true teachings again. Why then should this blessing of God be not applicable to the teachings of the Khatam-ul-nabiyyeen, the Ultimate Prophet, Mohammad pbuh?

Regarding the suggestion that there should be no prophet after the Holy Prophet Mohammad (pbuh), the author also challenges the misconception about 'return' of Prophet Jesus (as); return of an 'older' prophet is still a prophet coming after Prophet Mohammad (pbuh)and therefore no different to the coming of a new prophet. In fact the new prophet is born within the umbrella of Islam and a complete subordinate to Prophet Mohammad (pbuh) but 'returning' Prophet Jesus (as) would be a prophet of Israelites and someone who was not originally commissioned by God to teach Quran!

Continuity of revelation is fundamental to ongoing and unshakeable belief in God. Rational investigation is not enough for this purpose. Promise of revelation for the future is mentioned in the Quran very clearly, 2:187, 18:111, 41:31-32.

To conclude I quote the author, '….when religion is interpreted without rationality, when faith is divorced of reason, all that they give birth to, are myths without legitimacy and legends without substance. Mindless trustees of faith succeed only in making a mockery of Divine wisdom.'

And to quote the author once again, 'Revelation enlightens belief, illuminates the soul and blows breath of life into faith…..What the sun is to day, a prophet is to religion…..Bring to an end prophethood, block the passage of revelation, and call it a doomsday! Nothing will remain but stark death!'

Announcement

Mr Waleed Ahmad has concluded his term as Sadr Majlis Ansarullah UK on 31st December 2009. Hudhur has graciously appointed Chaudhry Waseem Ahmad Sahib to serve as Sadr Majlis Ansarullah UK for the 2010 and 2011 years. Members are requested to pray that Allah enable him to serve in this role to the best of his abilities

KNOWLEDGE AND LEARNING

Salim Ahmad Malik

Wherever we look now-a-days we see information media and technology holding sway in all respects. On television, on the airwaves and in the print, we have information on all subjects available. Indeed, the whole world is awash with information and all that information and knowledge is available to any one who desires to gain and advance in any field.

In this age, when, on the one hand, world is moving to explore the vast heavens as well as the very depths of the earth, we feel the total absence of Muslim contribution in the advancement of the world society. Why is it so???

Islam is the one religion that lays great emphasis on acquisition of knowledge – all knowledge. Indeed, it is a religious duty of a believer to seek knowledge. The Holy Quran enjoins us in Chapter 96 (AL-ALAQ)

"Proclaim! And they Lord is the Most Bounteous, Who Taught by the pen. Taught man what he knew not. Nay! Man is indeed transgressor, because he thinks himself to be independent".

Again, in chapter 2 (AL-BAQAARA), Allah reminds us:

"He knows what is before them and what is behind them and they encompass nothing of His Knowledge except what He pleases. His knowledge extends over the heavens and the earth and the care of them wearies Him not; and He is High, the Great".

We learn three cardinal points that we must always remember;

- The source of all knowledge is with Allah the Almighty
- Mankind knew nothing and it was He who taught them the knowledge
- He gives mankind all the knowledge that He considers is sufficient for them to understand

Islam also lays emphasis on learning by one's own efforts. Time and again in the Holy Quran, Allah the Almighty has made comparison between the learned and the ignorant

"Is he then who knows that what is revealed to thee from thy Lord is the truth, like the one who is blind? But only those gifted with understanding take heed" (13, 20) Al-Ra'd

"Are those who know equal to those who know not? Only those who are given understanding will pay heed!" (39, 10) Al-Zumar

Some commentators think that Allah only enjoins on His believers to seek religious knowledge. In my opinion, this is not so. As Allah the Almighty says in the Holy Quran

"And in like manner, there are men and beasts and cattle, of various colours. Only those of his servants who are endowed with knowledge fear Allah. Verily Allah is Mighty, Most Forgiving." 35, 29 (Al-Fatir)

Hadhrat Khalifatul Masih II رضی اللہ عنہما (May Allah be pleased with him), comments on this verse that the

Commentators refer to the words of man, beasts and cattle as representing men of different capabilities, disposition and natural aptitudes. The words 'Those who are endowed with knowledge fear God' gives weight that these words stand for three different classes of men. Also knowledge here does not mean only spiritual knowledge but also knowledge of the Laws of Nature. The deep study of nature, its laws, its symmetry, its beauty and its regularity and precision leads one to appreciate the Creator of this whole system. Only then it gives one the true reverence and comprehension of The Lord who created all this.

It is generally accepted that knowledgeable and scholars will always be superior and will be given more honours than those with less or no knowledge. This is generally accepted by the world as a norm. Allah the Almighty also tells us in Chapter 58, (AL-MUJADILLAH)

"To whom knowledge is given have a degree of rank. (Over others)"

Our beloved Holy Prophet of Islam صلی اللہ علیہ وسلم, the last of the Prophets has also put great emphasis on acquiring knowledge. He is quoted in one famous hadith, enjoining

believers to"Seek knowledge though it may be found in a country as far away as China".

Here, china is used only as an emphasis that even if you have to travel to the end of the earth for gaining knowledge, you should not hesitate. This also refers

to seeking knowledge of all kinds and not only religious knowledge.

We must remember that knowledge is of two kinds. That which is given to man through revelation and that knowledge has found its perfect manifestation in the Holy Quran and the other knowledge that man acquires by his own efforts and labour although that knowledge is also given only by the Grace of Allah the Almighty.

Over the centuries, Muslim have forgotten these cardinal instructions that have been given to us by Allah the Almighty and by His beloved Prophet صلى الله عليه وسلم. As a result there are no more Al Farabis, Al Kindis, Al Razis, Ibne Sina, Ibne Rushd or Ibne Khaldun to mention a few of the Islamic scholars, philosophers, physicians or historians.

Where are the mathematicians of the stature of Al-Khawarzimi or Abu Kamil who gave world the algebraic methods or Omar Khayyam or Al Haytham who gave world the mathematical solutions???

On this dark horizon of the Muslim world, we find only one recent star shining like a beacon to others and that is the late Prof. Abdus Salaam. Alas! Alas! Out of bigotry and prejudice, the Muslim world refused to recognise this great servant of Islam. Never the less the world will remember him and we should use him as our role model because Prof. Salaam was a practising and devout Muslim who prayed regularly and quoted profusely from the Holy Quran. He always maintained that because of Unity of Allah the Almighty, there can only be one force and not many diverse forces. When he won the Nobel Prize for Physics, it was for his theory uniting two basic forces of nature into one – the 'weak' and 'electromagnetic'. When he was asked what he wanted to do next, his famous quote was that he now wants to unite the third force of nature to prove the Unity of Forces flowing from the Unity of God.

The modern science claims to be secular but when we look at the lives of the individual scientists, we notice that many of them are deeply religious who are impressed by the purpose, the order and the precision of the universe. I will name only two men considered to be the founders of modern science, Galileo and Newton. They were great believers of Christian faith.

What I want to emphasis is that religion does not forbid anyone from seeking knowledge in any field. Remember the prayer that is taught to us in the Holy Quran:

"Lord! Bestow on me increase of knowledge". 20, 115 (TA HA)

Where ever we go, whatever we seek, the knowledge of all that is encapsulated in the Holy Quran because that is the font, the source of all knowledge. The Holy Quran does not lay down the laws of Biology, Astronomy, Physics or Chemistry, but it does give us the guidance and pointers to seek and define the forces that govern these sciences. In other words, the Holy Quran contains the essence of all orders of reality.

Allah says in the Holy Quran: Chapter 3, verse 191 (Al Imran)

"In the creation of the heaven and the earth and in the alteration of the night and the day there are indeed signs for men of understanding".

Immediately in the next verse, Allah the Almighty reminds us:

"Those who remember Allah standing, sitting and lying on their sides and ponder over the creation of the heavens and the earth and say, 'Our Lord! You have not created this universe in vain. Holy are you; save us, then, from the punishment of the Fire".

All Universe, the symmetry, the order and the precision is calling us to go forward and unearth the secrets of Nature. The verses above tell us that the universe having been created to serve man, the creation of man must have a greater purpose. Here we have the physical phenomenon of the creation of nature and the spiritual implication of this creation. When we think and think deeply, we cannot help but be impressed by the great wisdom of the Creator and it is only then that from the very bottom of our hearts, we cry out

"Our Lord, You have not created this universe in vain".

Our beloved Khalifa has lately been laying great emphasis on the study of the Holy Quran. In his Friday Sermon, he has emphatically emphasised that we should not only recite the Holy Quran, but we should also try to understand the meanings of the message contained in the Holy Quran. It is only by penetrating deep into the meanings of what is in the Holy Quran that we can acquire true knowledge of the Universe.

The world today stands at the very crossroads of civilization. With all the scientific knowledge, it can either destroy itself or it can bring about remarkable change in the lives of the people by using the knowledge properly.

The modern knowledge today is claimed to be 'secular' knowledge.

How can it be when the source of all knowledge is Allah the Almighty?

As Allah says in the Holy Quran:

"He knows what is before them and what is behind them and they encompass nothing of His Knowledge except what He pleases. His knowledge extends over the heavens and the earth and the care of them wearies Him not; and He is High, the Great!" 2, 256 (Al-Baqarah)

The fact is that the world has forgotten the spiritual dimension. Human being is a spiritual being and we forget that at our peril.

To all, young and old, my advice is to go forward in the world and seek knowledge, excel yourself in whatever you do. Set yourselves the highest standards of achievement. But never for a moment forget that you a Muslim – An Ahmadi Muslim. Whatever knowledge you may acquire, never forget your soul, your spirituality and your real purpose in this life. Your theomorphic nature will only be satisfied by the deeper study and understanding of the Holy Quran. That will also gives you the balance between the physical and the spiritual world. It will also make you feel humble when you understand the miracles of God Almighty. It will open more vistas in your mind to appreciate the true wonders of this world.

May Allah enable us all to excel in both temporal and spiritual knowledge and make some memorable contributions.

Salat should be carried out in an excellent manner

It is folly to be satisfied with the outward performance of Salat. Most people observe the Salat only formally and get through it quickly as if it were a burdensome tax which should be got rid of speedily. Then there are those who get through the Salat quickly and thereafter occupy themselves with long drawn out prayers which take twice or three times as much time as the Salat, whereas the Salat itself is nothing but prayer. He who does not observe it in that spirit and does not occupy himself with supplication in the course of it fails to observe the Salat. You should seek to make your Salat delicious like food and cold water, lest it should bring woe upon you rather than blessing. Salat is an obligation due to God. It should be carried out in an excellent manner.

(Malfoozat, Vol VI, p. 370).

Supplication should be made during Salat

The Salat is the effective criterion of the piety of a worship¬per. He who weeps throughout his Salat is bestowed security. As a child weeps loudly in its mother's lap and is comforted by the love and compassion of its mother, in the same way he who supplicates God with humility and a melting heart in his Salat places himself in the lap of God's providence and compassion. He who finds no delight in the Salat has not yet truly tasted the pleasure of believing. Salat does not merely mean physical postures and movements. Some people get through the Salat quickly like the nibbling of a hen and then start long supplications, that is to say perform the Salat quickly as if it were a formal ceremony, whereas that is the time for supplicating God Almighty. Having emerged from it without any gain they start their supplications. Make your supplications during the Salat, make the Salat a means of supplication and prayer.

(Malfoozat, Vol. II, p. 145)

Four Reasons for Obligatory Prayers

It is also worthy of note that the prayer which has been made obligatory upon Muslims in the Holy Word of God has been prescribed for four reasons. (1) The first is, so that by turning to God Almighty at every time and in every condition, one should be firmly established on the Unity of God, inasmuch as supplicating Him is to acknowledge that God alone bestows one's objective upon one. (2) The second is, that faith might be strengthened by the acceptance of prayer and the achievement of the objective. (3) The third is, that if Divine favour is bestowed in any other way, knowledge and wisdom might be increased. (4) The fourth is, that if one is informed of the acceptance of prayer through a vision or revelation which is fulfilled, the understanding of the Divine might be promoted and understanding might grow into certainty and certainty into love and through love there might be deliverance from every sin and a cutting asunder from everything beside God, which is the fruit of true salvation.

(Ayyam-us-Sulh, Ruhani Khazain, vol. 14, p 242)

REPORT IJTEMA 2009

Waleed Ahmad

Majlis Ansarullah UK held its 27th Annual Ijtema on the 2nd 3rd and 4th of October at Islamabad this year. This was also an occasion when this event was organised on the same weekend and at the same venue as the Lajna Imaillah Ijtema.

By the Grace of Allah the Ijtema registered a record attendance. 1404 UK Ansar attended as opposed to the previous highest figure of 1192 recorded last year. The overall attendance including children, non Ahmadi guests and non UK Ansar etc also showed a marked improvement from 1613 to 2141 alhamdolillah.

A significant number of Ansar were either too old or too ill to attend. Zoama were urged to visit such Ansar, pray for them and ask them to pray for the success of the Ijtema. Nevertheless several elderly Ansar were able to participate and Colonel Talib Hussein of Birmingham was the oldest participant at 93 years of age.

At the other end of the scale, all the 161 new Ansar joining from Khuddam-ul-Ahmadiyya this year were specifically targeted and a significant number of them were able to make it.

The attendance had always been a source of concern. Bitter lessons had been learnt from the previous big event that had been organised by the National Majlis in the Charity Walk. Then, as many as one third of Ansar, who had promised to participate, had failed to do so. The attendance was poor and the committee was determined not to repeat the same mistakes. The entire attendance campaign was revised and a team set up under the supervision of Naib Sadr Mirza Rashid and Nizamat of Noman Mahmood. Valuable assistance from Nasser Butt was also provided. Not everything went to plan but, despite this, a positive impact was attained resulting in excellent attendance figures. Had the registration been a bit more robust, these could have been shown to be even higher.

The planning of this event began several months ago back in June with the formation of an organising committee under the chairmanship of Nazim-e-Ala Dr Mansoor Saqi. Planning meetings were conducted on a weekly, sometimes on a twice weekly basis. Some lasted late into the night and there were many an intractable problem that was hotly debated and considered and that left some of the organisers with a few sleepless nights.

The event began with a recitation from the Holy Quran by Habib ur Rehman Ghauri. After the translation and the pledge, Ameer Sahib UK gave his inaugural address in which he emphasised the need for members to make an improvement in their tarbiyyati conduct and that of those they are responsible for. Citing examples from the life of Hadhrat Khalifa-tul-Masih I he explained how important it was to place one's trust in Allah and how He would never fail you. A brief question and answer session followed during which UK Secretary Tarbiyyat Dr Shabbir Bhatti also joined the panel in answering questions that were posed.

After the evening prayers the participants were treated to a barbecue dinner the first that Majlis Ansarullah had attempted after a long time. The 700 or so people present thoroughly enjoyed this sit down meal in the dining marquee and it appears that the hard labour of the BBQ team under Bait-ul-Futuh Region who had started preparations the night before had paid off. Pasha Sahib's special recipe accompanied by an equally special kebab making machine help produce a BBQ that will be remembered all for the right reasons and has set a high standard for the Ijtemas of the succeeding years to emulate and surpass.

The academic competitions started the next morning and continued till Sunday morning. Competitors who took part in the new look Quiz enjoyed the new style and the Nazm competition judges reported a high level of competitiveness. The same applied to the prepared and extempore speech contests which were equally of a very high standard. A new improved Tilawat-e-Quran competition was introduced. Here the passage to be recited was given to the competitor at random and appeared on a big screen such that the audience could follow the recitation on the page as it proceeded and asked to make note of the mistakes being made. At the end of the competition, the chairman of the judges explained the common mistakes that had been made. In this way members of the audience were taught if not reminded of the kind of errors made in recitation and how to avoid them.

The sports programme also began on Saturday and continued till Sunday afternoon. It included athletics, football and volleyball. The highlight of the sports was the kind presence of Hadhrat Amir-ul-Momineen who graciously observed an exhibition tug of war match between north and south ansar which the latter won and then proceeded to commission a match of his own. This was where the National Amla Ansarullah were invited to compete against the winning tug of war team. Needless to say it came second in the contest. An exhibition 15

point volleyball match followed between London and Bait-ul-Futuh regions won by the latter.

Saturday was also devoted to several forums. The Tabligh and Finance Forums were chaired by Sadr Sahib Ansarullah Waleed Ahmad. In the first Qaid Tabligh ran inspiring audio and video clips from the pronouncements of the Khulafa and leading Daeean-e-ilallah calling on members to spend time on tabligh. Maulana Nasim Ahmad Bajwa was then invited to address the audience on tabligh. After this Maulana Rana Mashood Sahib came to the stage and spoke about financial sacrifice. He pointed out the importance of such sacrifices and how Allah blesses those who excel in this field. He also mentioned the need to contribute to the costs of Sarae Ansar and urged members not to lag behind in settling their minimum commitment in this regard.

The remaining two seminars of the day were one on Salat and another on Islamic Finance. These were chaired by respected Imam Sahib. After a short address, Imam Sahib invited comments from the floor. All emphasised the importance of this institution and suggested ways and means of how this could be improved. There then followed an interesting and highly competent talk on Islamic Finance by Mr Munir Dean. He analysed the reasons for the current economic crises and how application of Islamic principles would have avoided the pitfalls suffered and charted a more stable and responsible course for the world economy. In particular the scourge of interest and its crippling effect was mentioned.

One of the highlights of the Ijtema was the cheque presentation dinner. This took place on Saturday evening after Mughrib & Isha prayers and was attended by 63 outside guests including charity representatives, local neighbours and officials and others. It began with recitation of the Holy Quran by Syed Raheel Zakariya. Sadr Sahib welcomed the guests in which he explained that the aim of the event was not just to present cheques but also to acknowledge the hundreds of participants who took part. The miracle lay in the amount that had been raised. Feeling demoralised on the day of the walk having to report barely £53,000, members prayed and worked hard to improve this total. Allah blessed these efforts. Consequently, the Majlis was able to distribute cheques from the £101,651 that it had raised alhamdolillah.

Twenty four of the 29 charities were represented and given their respective funds. Prizes were also given to the highest fund raiser (Ameer Sahib UK for the adults and Tauheed Faris Ahmad for the youngsters) as well as the 9 who had collected more than £1,000 and the several children who had raised in excess of £100 each.

Regional and Ziamat prizes were also awarded. The oldest walker - Col Talib Hussein aged 93 - was also given a special prize.

Throughout the event the theme of the Ijtema – Salat – was promoted. The backdrop reflected this and those giving Darsul Quran & Hadith, as well as Talqueene-Aml and Zikr-e-Habib speeches were urged to note this when delivering their addresses.

Adequate accommodation was provided at Islamad. A special tent exclusively for this purpose was hired and supplemented with good heating and lighting.

In the final session, following Tilawat-e-Quran, translation, pledge and poem, the participants were able to listen to a Persian poem specially requested by Hudhur. This was from the poetry of the Promised Messiah and was read with great passion by Syed Ashiq Hussein Sahib. Sadr Sahib gave his report after which prizes were distributed. The Al Inami went to Islamabad with last year's winners Tooting coming second. The corresponding Regional Prize went to Bait-ul-Futuh. In the smaller Ziamat/Region category, the top prize went to Swansea Majlis and South West Region respectively.

In his address, Hudhur drew the attention of members of Ansarullah to their responsibilities especially since they represented the most senior of all the auxiliary organisations of the Jamaat. Hudhur expressed his concern about the state of Salat and reminded members of why it was important for them to become good role models for others especially the younger generation. He also invited those who are too infirm or sick to work and are able to do some tabligh work to engage in this task. It was important, Hudhur advised for members to improve their knowledge through reading the Holy Quran and studying the books of the Promised Messiah. Hudhur also mentioned the Al Fazl in this respect as well. When it came to Wasiyyat, he stated his expectation of every Nasir in Safe-Daum to become a Moosi. Hudhur reminded once again of our task of delivering the message of the Promised Messiah to 10% of the country's population each year. Non working Ansar who are not too ill, could be utilised for this task. Hudhur then drew this Ijtema to a close by leading everyone in a silent prayer. Immediately after this a Tirana on Khilafat prepared byAnsar was recited before Hudhur departed from the main marquee.

By the Grace of Allah the Ijtema was an overall success. This does not mean that mistakes were not made. There were serious issues relating to the distribution of food on the last day, the state and maintenance of the bathrooms and one or two other matters. These were properly reviewed at the red book meeting that took place two weeks later and will not be repeated inshallah.

REPORT IJTEMA 2009

An address presented to Hudhur by Sadar Ansarullah
Waleed Ahmad

This year was the first occasion that both the Ijtemas of Lajna Imaillah and Majlis Ansarullah took place at the same venue and on the same weekend. As such it was a new experience and many lessons have been learnt. It has certainly impacted favourable on the attendance but the key benefit has been that we will be given the opportunity to listen to two addresses of Hudhur rather than just the one as happened previously. In this respect I would like to thank Hudhur for sparing his precious time for us, for his blessed advice and guidance during the planning of the Ijtema and for his valuable prayers throughout.

The Ijtema itself was inaugurated by respected Ameer Sahib on Friday evening and after a Tarbiyyati Forum we had a BBQ Dinner, the first time that we have tried this. Alhamdolillah it was a success and it helped generate good attendance on the first day which was a source of worry for us during our planning.

In fact the attendance as a whole was of concern to us. For this reason great efforts had been expended beforehand in order to inform members and urge them to attend the Ijtema. Teams set up sent letters to every single Nasir along with flyers and text messages. Posters reminding members of the event were placed at mosques and Salat Centres and hand bills were distributed. It appears that Allah blessed these efforts and our attendance has soared to 1404 UK Ansar. The corresponding figure for last year was 1192. The overall figure this year was2141including youngsters, guests etc as opposed to 1613 achieved last year.

There were several Ansar who due to old age and infirmity were unable to attend. Zoama were instructed to visit them, pray for them and ask them to pray for the Ijtema. Having said this several elderly Ansar have attended and our oldest participant is Col Talib Hussein who is 93 years of age and was here for the entire proceedings. At the other end of the scale we also made special efforts for those 100 plus new Ansar who had joined us from Khuddam-ul-Ahmadiyya this year. A significant number of them did attend alhamdolillah.

The main theme of the Ijtema is Salat. As Hudhur is aware we are striving to improve the regular offering of Salat by members of Ansar households and our efforts show that there is still a great deal of improvement to be made. In order to remind us of this task, key elements of the programme were geared towards Salat.

Our background for the venue was especially prepared to reflect this and a separate session under the chairmanship of respected Imam Sahib was held on this subject on Saturday. In addition to this our speakers for Seeratun Nabi and Zikre Habib were requested to bear this subject particularly in mind when making their addresses.

During the course of the Ijtema we did have sports with competitions such as football, athletics, and volleyball but, as is traditional for Ansar Itjemas, our focus remained on tarbiyyat and talim. Even one or two of the academic competitions were adapted to contain additional talimi elements within them. For instance in the Tilawat-e-Quran competition the passage recited by the competitors appeared on a screen so that the audience could follow the recitation. At the end of the competition the chairman of the judges went through each passage recited and identified some of the common mistakes that were made. In this manner members had the opportunity to learn or at least be reminded about the common mistakes made in recitation and how to avoid them.

Yesterday Hudhur we had a seminar on Tabligh with respected Bajwa Sahib and a short forum on Islamic finance. On Saturday evening we also held a cheque presentation dinner. It was attended by 63 outside guests and we were able to distribute cheques from the £101,651 raised in connection with the Charity Walk. The guests clearly enjoyed the event and many were still talking to our remaining members long after the majority of the others had gone.

Hudhur, following the last UK Jalsa Salana, you reminded us of the importance of thanking others and I feel compelled at this stage to express my heartfelt gratitude to the so many Ansar who worked relentlessly, sometimes day and night to make this event a success and at times did much more than was asked of them. I would request Hudhur to please pray for them. Not everything was perfectly done but I feel that Allah spared us from any major problems. I would request Hudhur to pleas pray for our shortcomings, that Allah forgives us and enables us to rise up to meet Hudhur's expectations and remain loyal to the institution of Khilafat at all times.

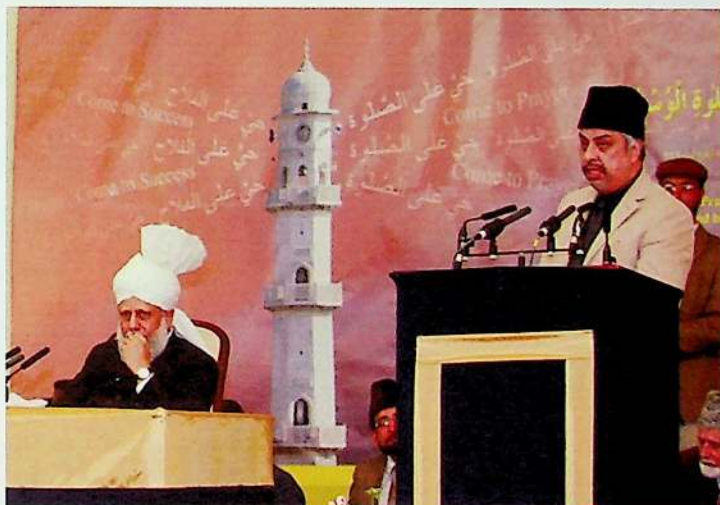
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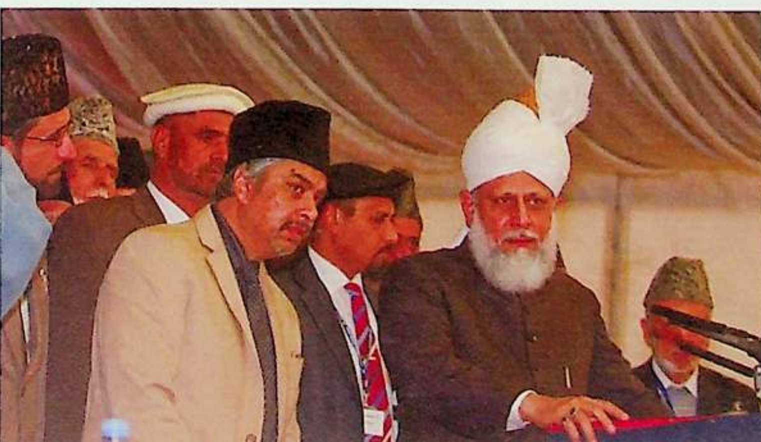






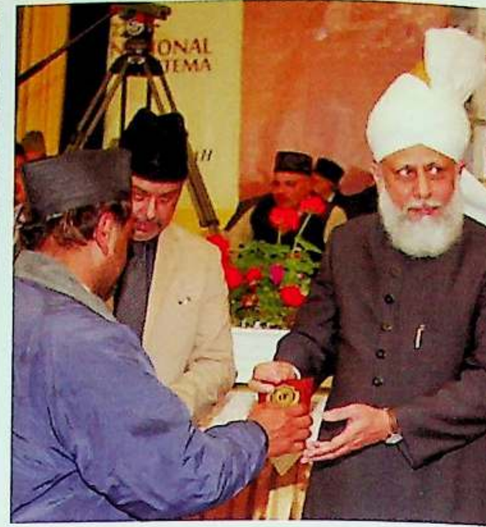


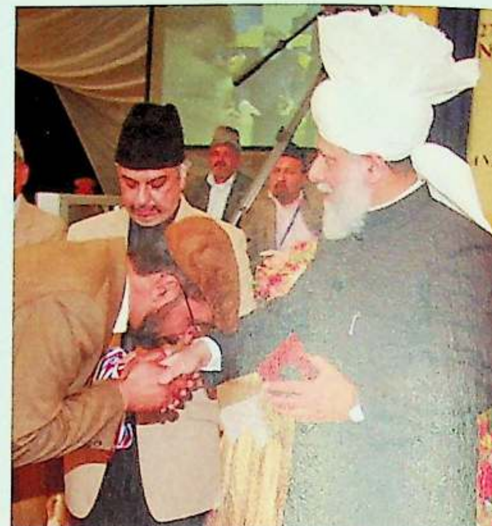




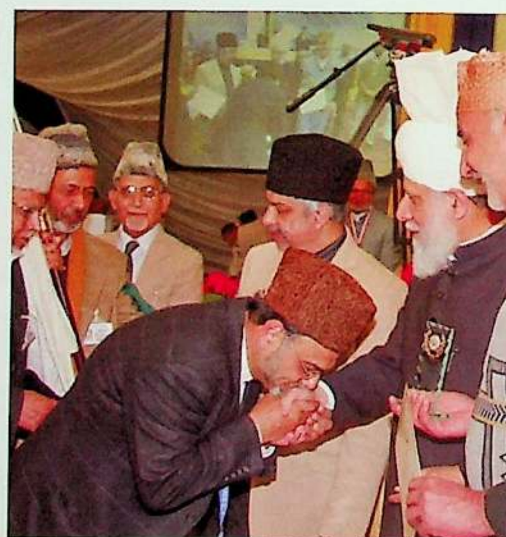
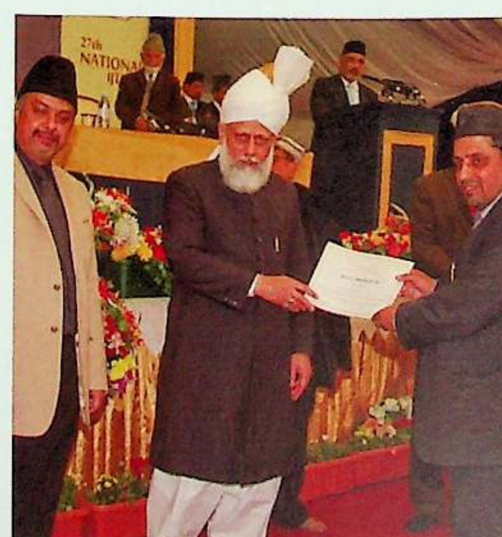



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